

A Brief Description of a Design concerning a Synopsis of the Critical and other Commentatours upon the Holy Scripture.

IT were superfluous to make a large Discourse concerning the necessity of the right understanding of the Holy Scripture, seeing it is universally acknowledged by all that profess Christianity: And as this is very useful for all Christians, so is it chiefly for all Dispensers of God's Word, that desire to be Workmen that need not to be ashamed; this being the very foundation of all Ministeriall Employments, without which they will never be able, either solidly to prove Sacred Truths, or effectually to convince Gain-sayers, and confute Errours and Heresies, or to guide their own or their peoples Consciences in innumerable matters of practical concernment. Nor doth any thing more discover the indispensable use thereof, then the sad effects which wise men have observed in the Church arising from the defects of some Preachers in this particular. To this original we may refer most of those Errours that have infested the Church, which at first were taken up for want of a solid and thorough comprehension of the true sense of Scripture; though when they were once received, pride, and prejudice, and faction, and interest have fixed them, and turned them sometimes into formal Heresies. From hence Sermons have been too often full of gross mistakes and wrestings of the Holy Scripture, and Doctrines have been raised upon mistaken Texts, and whole Discourses built upon them; by which means many Christian Congregations have been fed with mens impertinencies in stead of the wholesome food of God's Word, and the Guides of the people have either filled their minds with needless Scruples and perplexities, or deluded them with false hopes, to the great prejudice of their Souls. It cannot therefore be an unacceptable work which tends to the remedie of so great mischief, and which endeavours to make the difficult places of Scripture plain and intelligible, by which its honour and majestie will be vindicated, and the mouths of Atheists stopped, whose cavills against it are for the most part the fruit of their ignorance, accompanied with impudence and enmity against Holy things. On these and such like Motives divers Worthy persons in the several Ages of the Church have attempted the Explication of the Scriptures, either wholly or in part; and, to the praise of God's grace be it spoken, we in these last Ages have the opportunity of divers excellent helps of that kinde above our Predecessours. And yet notwithstanding this, it is acknowledged and bewailed, that to attain a solid understanding of the Holy Scriptures is a work both of great time and much expence, which requires the reading and buying of many Books; so that the greatest number of Scholars, in regard of the narrowness of their estates, and for want of leisure, are incapable of enjoying this great and blessed priviledge.

The consideration of this has often put me upon an enquiry about some way for the removing of these two great evils; which I thought most likely to be effected by a careful Collection of all material things relating to this purpose out of the weightiest Authours, by paring off those innumerable superfluities with which many Expositours rather obscure then explain their sense, and by reducing to a small compass and price what was scattered in great and many Volumes; which is easier to be done because of their infinite repetitions of the same things, nothing being more familiar with them then to borrow from one another, and to give you not onely the same Notions, but very frequently the same Expressions. In pursuance hereof, I both considered my self, and advised with others, concerning those Authours which were fit to be taken into this Work, and pitched upon these that follow.

1. Those Critical Authours upon the Bible lately printed at *London* in nine Volumes, out of which I take care to collect whatsoever belongs to the Explication of the Scripture, which I have also reduced to a more convenient and useful method. And many hundreds of Expositions that lie dispersedly, especially in the two last Volumes, and are undiscoverable without much labour, I have brought to their proper places in the Chapter and Verse to which they belong. And whereas there are in the *Criticks* (especially in *Grotius*) many passages of Greek Authours expressed onely in that language, I have, by the advice of a very Worthy person, also translated them into Latine.

2. Another Collection of literal Commentaries and Versions of Scripture in 19 large Volumes, called the *Biblia Maxima*, printed at *Paris*.

3. A close and critical Comment upon the Old Testament as far as *Ezekiel*, by *Malvenda*, in five Volumes.

And these two last voluminous Books, I think I may say without vanity, I have so contracted and given the substance of them, that I suppose no judicious man will much complain of the want of that which is left. And whereas the various Versions collected by *de la Hay* in the *Biblia Maxima* are most imperfectly and injudiciously represented, I shall endeavour (so far as is necessary) to supply that defect, and for the future (though it be not done in the present *specimen*) carefully to exhibit

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hibit the considerable Versions where they are of moment to the understanding of the Text; which of how great use and benefit it may be, such as are learned and judicious will easily apprehend.

4. *Lud. de Dieu* his Annotations upon the hard places both of the Old and New Testament, leaving out nothing of him that maketh for the understanding of the Scripture.

5. To these I have added in their proper places those Expositions that lie scattered in the Works of Dr. *Lightfoot* and Mr. *Mede*, and in *Bochartus* his *Geographia Sacra*, and *De animalibus*, which are exceeding considerable both for number and weight.

6. Next I adde many remarkable Notes collected and written by the hands of the Learned Mr. *Gataker* in his interleafed Bible, which were never yet printed, most courteously communicated to me by his Son the Reverend Mr. *Gataker*, to whom I hope the world will pay the respects they owe him for not concealing so great a Treasure. And to bear those company, I have inserted in their several places the Expositions of Scripture which lie dispersed in the printed Works of that most Learned Authour, as his *Adversaria*, *Cinmus*, &c.

7. And because the forementioned Expositours, notwithstanding the vastness and multitude of their Volumes, are not onely redundant in superfluities, but also defective in necessities, passing over many hundreds of difficult Scriptures, (as the manner of some Commentatours is) I have therefore endeavoured, with no small trouble, to supply those defects and resolve those difficulties by the help of other Authours that have more elaborately and particularly handled those places. For example, upon the *Pentateuch* I have collected out of *Rivet*, *Mercer*, *Willet*, *Bonfrerius*, *Oleaster*, *Ainsworth*, *A Lapide*, *Piscator*, &c. and I shall take leave to say what learned men have acknowledged, that they could as ill spare these additional Supplies as any of the other Collections. And as I hope the matter of them is weighty, and the care and pains in collecting them was more then every man can imagine, so the bulk of them is considerable, amounting, as I suppose, to a fourth or fifth part of the Work. And the like additions, by God's help, I intend to make out of the choicest Commentatours upon other Books of Scripture. Nor do I onely extract out of these Authours such things as are necessary to supply the defects of the other in such places of Scripture as they lightly touch upon, but I do also take out of them some thousands of their Expositions and Observations upon other places. So that I suppose there are not in *Ainsworth*, *Oleaster*, *Bonfrerius*, and *Cornelius à Lapide*, many passages of considerable moment to the understanding of any Scripture-word, phrase or thing, that I have omitted, excepting such as I have out of my other Authours, which it was needless to repeat. As for *Piscator*, whereas the excellencie and usefulness of his Comments (especially upon the Old Testament) lies in a manner wholly in the *Scholia* and his critical Observations, (most of which are common to him with others of my Authours) I shall take care, by God's help, to insert all the rest of his Notes which are of any moment and use. And because Critical Commentatours do generally confine their care to words, and neglect material and substantial Difficulties, and on the other side such Commentatours as do solidly and substantially explain the sense and matter of the Scripture are for the most part negligent of Critical things, I have here conjoyned Authours of both kinds, and have endeavoured out of the one to supply the defects of the other; and in all those Authours I have not onely expressed their sense and opinion, but also the Reasons (where they give any) of their several Interpretations.

Lastly, because there are divers parts and passages of Holy Scripture which seem not to be sufficiently cleared by all those Expositors, I shall therefore endeavour to supply that defect, and especially in those passages which Atheists take occasion to except against; and some very Learned men have promised me their assistance for it. And particularly, because the Historical Books of the Old Testament are not so elaborately handled as most other Books, nor have our Commentatours so fully collected out of the Jewish Authours upon them as upon the rest, I have therefore intreated the help of the Reverend and Learned Dr. *Lightfoot*, who hath undertaken the task, and will still go on to oblige the world by observing such things as are remarkable in Hebrew Authours upon those Books. This also I must adde, that being here to represent the opinions and reasons of several Learned men, which many times are contrary one to another, I shall not be so arrogant as to make my self the Judge and Umpire among them, but shall rather act the part of an Historian, to relate them with all faithfulness and indifferencie, which I hold my self obliged to in honour and conscience and common prudence. Now I have given an account of my Design, I shall make it my earnest desire, that any Learned man who can propose any thing farther to the compleating of the Work would be pleased to signifie his thoughts to me, for which I shall acknowledge my self much indebted to him.

After all that I have said, perhaps many of our Nation will look upon themselves as unconcerned in a Work of this kinde, and judge themselves neglected, because 'tis lockt up in an unknown Tongue: yet I doubt not but they will be satisfied, when they shall observe that the nature of the Work did altogether require that it should be done in the learned Languages, because it chiefly consists in the explication of Hebrew and Greek words and phrases, which would signifie little to them if they were rendred in English. They are also to consider, that seeing this Work is designed for the instructing of those who are to teach them, the benefits of it will not onely be enjoyed by the Learned, but will at last redound to all private Christians.

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The Approbation of several Eminent, Reverend and Learned Persons,
Bishops and others.

WE whose Names are underwritten, having well considered the Design of Mr. Matthew Poole, in compiling A Synopsis of the Commentaries of the Criticks and other Interpreters of the Holy Scripture, and several of us having perused and compared some parts of his Work with the Annotations out of whom it is collected, do hereby earnestly recommend the Encouragement of it to all pious and learned persons, as that which we judge to be a very worthy Attempt, and which we are persuaded will, in the Accomplishment, tend very much to the Advancement of Religion and Learning.

Geor. Winton.	Walt. Oxon.	Ric. Allestry, S. T. Professor
Edv. Norvic.	Jo. Roffen.	Regius Oxon.
Seth Sarum.	Robert. Bangor.	Ra. Cudworth, D. D.
Edv. Carliol.	W. Sancroft, Dec. S. P. Lond.	Ric. Perrinchief, S. T. P.

ERuditus & venerabilis Theologus, Dominus *Matthæus Polus*, notum mihi fecit de proposito suo ad exantlandos ingentes labores, spectantes ad perutilem cognitionem Sacrarum Scripturarum, viz. in rimandis doctissimis Expositoribus qui antecesserunt, & colligendo ex singulis eorum quæ sunt notatu dignissima, quâ maximâ fieri possit brevitate; porro, in indagando præcipuam Phraselogiam formularum & vocum Textûs Hebraici & Græci in utroque Testamento, prout talia se offerunt apud ingeniosissimos Criticos seu Grammaticos. Profecto tam pium Conatum, tam incredibilem Industriam, omnes bonos, qui sacrosanctis studiis incumbunt, summo favore, benevolentia & celestinate prosequi æquum est. Opus erit spissum & fructuosum, unde Theologi in procinctu habeant, & sine magno sumptu, quod apud innumeros Autores occurrit, ac plerosque difficiles comparatu. Ac si successus ejus lucubrationibus par erit, quod spero cupioque, multum ei Christiana Ecclesia, multum bonæ literæ debebunt.

Octob. 28. 1667.

J. b. Lieb. & Coven.

Reverende Vir,

ALiquamultas destinati Operis tui schedas, à te transmissas, & à Viro doctissimo tuo nomine & jussu mihi communicatas, lætus vidi, attentè perlegi, & cum ipsis diligenter (ut par erat) contuli: & si ex pede Herculem, si ex jam præstitis docturo & (quod spero voveoque) propediem præstandis edendisque pronunciare tas sit, summâ industriâ, & judicio posteris profuturo, ingentia illa *Criticorum Sacrorum* Volumina in Epitomen feliciter coegisti; cujuslibet Authoris succum & sanguinem, nervos ac medullam, & quicquid ad clariorem Sacri Textûs intellectum pondus & momentum habuit, (omissis inutilibus solum & incassum repetitis) orbi literato exhibuisti. Ingens ausum, & (nisi quod te ex æquo præstare posse spero ac promittere) vix unius viri Opus aut Seculi. Certè omnibus Sacræ paginæ studiosis gratum Opus; iis præsertim (quos pauciores vellem, si sequioris Seculi impietas pateretur) quibus ad tot volumina emenda evolvendâ nec census nec tempus suppetit: cum quæ antea prius, & hic illic sparsa erant, (aliâque plurima ex Authoribus eruditione & pietate claris mutuata,) ad singula Sacri Textûs Capita ac commata, Opere tuo, methodo nativâ & succinctè addita, & uno intuitu videant, & sic commodum multò majus pecuniæ simul & temporis impendio multò minori redimant. Istiusmodi studiorum & expensarum compendia quin doctis omnibus (etiam divitibus) sint grata, nullus dubito. Labores tuos, in honorem suum & Ecclesiæ emolumentum fortiter & (quod spero) feliciter susceptos, Optimus Max. secundet Deus, & gratiam meritis parem tibi reddat præsens ætas & sera posteritas. Ità scripsit ac sensit

Dat. Londini;
Nov. VIII.
MDC LXVII.

Tho. Barlow, S. T. D. & Coll.
Reg. Oxon. Præpositus.

WE whose Names are underwritten, being very well satisfied of the great Usefulness of Mr. Poole's Design, and several of us having perused and compared some parts of his Work with the Annotations out of whom it is collected, do hereby earnestly recommend the Encouragement of it to all Pious and Learned men, as that which we believe to be the best Attempt that hath been made in this kind, and which we are confident will be performed with much industry and judgement.

John Wilkins, D. D.	Simon Patrick, D. D.	Tho. Manton, D. D.
Edmund Castell, D. D.	Richard Baxter.	Benj. Whitcot, D. D.
William Lloyd, D. D.	William Bates, D. D.	Ra. Bathurst, President of
John Tillotson, D. D.	Tho. Jacomb, D. D.	Trinity College in Oxford.
Edward Stillingfleet, B. D.	Tho. Horton, D. D.	John Wallis, D. D.

Whereas

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WHereas you desire my thoughts and judgement concerning the Work that Mr. Matthew Poole hath now under his hand, of which I have perused very many sheets, if my opinion be of any estimation, I cannot but exceedingly approve and applaud his Undertaking: and that not onely for the End and Tendency of it, which is for the Explication of Scripture, the noblest Improvement of Learning and Study; but also for his dextrous Management, giving the Marrow and Sense of his Commentators in so brief, yet in so full a manner, that the Reader shall neither suffer any surcharge of Tedioufness, nor any want of Satisfaction. A Work, if my judgment be any thing, (as it is but little,) that deserves all Commendation and Incouragement, and to which I should be glad to be any way subservient; as I should be ready and rejoyce to be to you, who am,

Sir,
your Servant,

J. Lightfoot.

I Have perused sundry parts of the Collections made by Mr. Poole out of the Criticks and many other Learned and usefull Expositours of the Scripture, and have compared them with some of the Authours themselves from whom they are made: and as I finde that he hath with great industry and singular judgement gathered together and orderly disposed the substance of what in them doth really contribute any light unto the true and sound understanding of the mind of God in the Sacred Text; so I judge the Work it self to be of great use and advantage unto all who seriously set themselves to the study of the Scripture. In particular, the candid Representation of the thoughts, judgements and conjectures of so many Learned men in great variety on the difficult and hard passages of the Text, which the Reader will meet withall, without any restraint of his thoughts to any particular sense, or the interposition of any balance by the Censure of the Collector, is a matter of the greatest delight and profit in these kinds of study. Neither is the Promotion of this Work the sole concernment of Ministers or Learned men, but of all those who being by God's appointment to be instructed by them, have no small interest in their increase in Light and Knowledge, although they understand not the ways and means whereby they are attained.

John Owen, D. D.

This VIth Chapter of GENESIS is printed as a *Specimen*, because the Notes upon the four first Chapters are very large, and the Vth Chapter consists most of Names and Genealogies, and this VIth. I suppose to be the truest Representation of the whole Work.

The Abbreviatures explained.

Aben Ezra—A.E.	Cajetanus—Caj.	Gataker—Ga.	Menochius—Mc.	Iatablus—V.
Ainsworth—A.	Cartwrighti Mel-	Gerundensis—Ge.	Munsterus—M.	Varie Versiones.
Biblia Maxima—Bi.	lificium Hebrai-	Grotius—G.	Olcafter—O.	Aquila—Aq.
Bochartus de ani-	cum—Cm.	Hebraei—He.	Philo—Ph.	Arab.—Ar.
malibus—B.A.	Lud. de Dieu—Di.	Hebraismus—H.	Piscator—Pi.	Arie Montani—Mo.
Bocharti Geogra-	Drusius—D.	Hieronymus—Hi.	Quidam—Q.	Pagnini—Pa.
phie pars prima,	Drusii miscellan.	Matthews Hostus	Rabbini—RR.	Samaritana—Sa.
sive Phaleg—B.P.	—D.misc.	—Host.	R. Salomon, qui &	Septuaginta—S.
—Pars secunda. sive	Estius—E.	Josephus—Jo.	Jarchi—R.S.	Symmachi—Sym.
Canaan—B.C.	Fagius—F.	Jun. & Trem.—J.T.	Rivetus—Riv.	Syriaca—Sy.
Bonfrerius—Bo.	Fagii collatio F.co.	R. David Kimchi—K.	Targum Jonathe	Theodotionis—Th.
Butco—But.	Fulleri miscellanea	Corn. à Lapide—La.	—T.J.	Tigurina—Ti.
Castalio—Ca.	—Fu.	Lightfoot—Li.	Tostatus, qui &	Vulgata Lat.—Vu.
Chald. Paraph.—Ch.		Lyra—L.	Abulensis—To.	
Clarins—Cl.		Malvenda—Ma.		

The Numbers added after B. A. or Bochartus de animalibus signifie thus: the first the Part, the second the Book, the third the Chapter, the fourth the Page. So of those added to B. P. or B. C. the first signifies the Book, the second the Chapter, the third the Page.

Specimen

Specimen Operis in toto fore sexto Capite G E N E S.

Vers. 1.

Cum cupissent multiplicari] nempe in immensum, cum quo pari passu nequitia gliscebatur.

Et filias procreassent] nempe plures masculis: vel quod libidine vis generatrix debilitata; vel quod medicamentis id curarent, ut singuli pluribus feminis fruerentur; vel demum divino consilio, ad uberiorem hominum proventum.

Ver. 2. *Videntes* [וְרֹאִתִּי] Consideraverunt, contemplati sunt.

Filii Dei [בְּנֵי אֱלֹהִים] Variè exponunt. 1. Angeli: vel boni, in custodiam hominum delegati; sic Lactantius; vel mali, seu demones incubi. At verò 1. Angeli boni non nubunt, Matt. 22. 30. & mali nunquam vocantur filii Dei. 2. Angeli sunt incorporei, nec venereo congressu uti possunt. 3. Exprimatur hoc ut causa Diluvii: At Diluvium erat in poenam hominum, non demonum.

2. Filii iudicum vel potentum; Judices enim Elobim dicuntur: ut sit sensus, Adeo increvisse malitiam, ut honestas etiam apud Judices, quorum erat animadvertere in flagitia hominum, interierit, qui & ipsi facti sunt scortatores, raptores, &c. & filias hominum, i. plebeiorum, uxores duxerunt. q. d. Hominum potentissimi. Filii idem quod homines: ut filii Israel, i. viri Israelitæ; & filii hominum, i. homines; & iunguntur vides pro medicis. In Hebræo est filii deorum, pro divinis, i. præstantibus; ut Job. 41. Psal. 82. quibus plus erat ingenii ad perpetranda mala. Non placet, quia sic causa Diluvii particularis esset, quæ universalis erat, quod omnis caro corrupta erat.

3. Gigantes: Nam magna, fortia, præclara nomine Dei sæpe veniunt; ut cædri Dei, &c. Filii dei, i. homines proceri, eligebant sibi similes uxores, ut ex iis nascerentur magni, qui alius subiecto possent. Dicitur non elegisse, i. non magnas. Resp. non etiam magnam sign. ut patet ex 1 Sam. 9. non erat Saul alius melior, sed altior.

4. Filii piorum, (quo nomine fideles sæpe vocantur in V. & N. T.) quales erant filii Seth. Vide Deut. 14. 1. 1 Joh. 3. 1. Sic dicti 1. ob sanctitatem aliisque virtutes. 2. Quia viribus, formâ & staturâ eximii. Talia Dei esse dicuntur, (ut jam notatum.) 3. Contrâ, filii Cain vocantur filii hominum, 1. quia terrena tantum sapiebant, & 2. enervârunt corporis robur libidine & luxu. Horum filias contra prohibitionem Sethi ducebant.

Accepterunt [וַיִּקְחוּ] Oculis magis quàm auribus de uxore judicantes, uxores accipiebant ex progenie Cain, aliisque profanis gentibus, contra Dei præceptum; item pellices quot & quas volebant. At accipere uxorem ex plebe, aut diversæ religionis, videtur leve crimen esse, præsertim cum huiusmodi matrimonia nondum prohibita essent. An ergo vertendum rapuerunt eas per vim? Id significat Gen. 34. 2. & Job. 3. 5. fortè & 1 Sam. 8. 11. Job. 40. 19. Gravissimum crimen hoc erat, & postea vocatur violentia, propter quam Diluvium immissum. Ebræi tradunt Gentes non puniri nisi ob tale crimen.

Quas elegerant] i. amaverant & probaverant. Ità elegere sumitur Psal. 25. 12. & 119. 173. Esa. 1. 29. & 42. 1. collat. cum Matt. 12. 38. 700 vero ex quibusvis, sive piis, sive impiis. Horat. carm. 3. 6.

Secunda culpa secula nuptias
Primum inquinaverit & genui & domos.

Hoc fonte derivata clades

In patriam populumque fluxit.

Ver. 3. Et dixit] apud se, i. statuit ac decrevit. Dixit, supple, in corde, ut integrè dicatur Psal. 14. 1.

Non permanebis [וְלֹא תִשָּׁבֵר] Variè vertunt & exponunt.

1. De spiritu hominis. Non permanebis] spiritus à me datus homini, non manebit diu inclusus velut in vagina, quippe nulli bono usui, non magis quàm ensis testis; non vivet diutius; non vivent quàmvis maiores vivere. Et spiritum

est anima homini à Deo inspirata, Gen. 2. 7. Eccles. 12. 9. Est vagina, 1. Pat. 21. 27. & corpus Chaldaicè sic dicitur, Dan. 7. 15. (Hinc interpretari licet illud, spiritus in carcere, 1. Pet. 3. 19.) Sic R. Joseph Kimhi, Spiritus meus, i. quem spiravi in homine, non diu erit in illa vagina quam habet cum corpore, cum non delectetur voluptatibus illis quas querit corpus. Suspicatur Kimhi Chaldaicum reddidisse non stabiliatur, i. non firmus manebit; quod plane est non permanebis. Censuit enim spiritus esse à Deo. At in hoc fallitur, tunc enim fuisset spiritus, cum sit spiritus. Potius mutatus est à Syriaco, quod est durare. Alii putant eos pro spiritu legisse. Hæc expositio detorta est, nec Fullero placet. 1. Quia anima hominis nusquam in Scriptura vocatur spiritus Dei. 2. Sensus inanis videtur, Non permanebis perpetuo, nam statim post primum peccatum decrevit ut ne permaneret.

2. De spiritu Dei. Sed hic variant. 1. Non contendet, Mo. K. (vel iudicabit, Sym. Cai. vel litigabit, O. Ful. vel rixabitur, Ve. Ful. tumultuabitur vel commovebitur, Ful.)

spiritus meus apud me in seculum propter hominem, utrum perdam an servem. i. Non anxio semper animo disceptare pergam tecum, nec libet diutius, ut consuevi, Thren. 3. 33. differre poenam: tandem discernam quid facturus sim. Ità doctiores ferè omnes. Quasi defessus mundi perviciâ & tædio affectus hoc dicit, Non contendet—in æternum, i. longo tempore, non possum diutius ferre, non litigabo amplius, præsentem vindictam exsequar. Quantisper enim poenam suspendit Deus, quodammodo disceptat cum hominibus, præsertim si minis, vel levium castigationum exemplis, ad resipiscendum sollicitet. Non perpetuo digladiabitur spiritus meus docendo & admonendo; semel funditus perdam, idque brevi. Cum frustra doceantur, non iudicabuntur neque arguentur spiritu doctrinæ meæ: mittam famem Verbi. Verbum spiritus sign. non solum iudicare, sed

2. Non severitatem, sed clementiam hic notari vult Hieron. Quia caro est, i. fragilis, non igitur eos ad æternos servabo cruciatus, sed hic puniam. Nam spiritus est exercere iudicium, & sign. in vel adversus aliquem, Psal. 110. 6. Non placet Fullero. Quasi verò (inquit) unum peccatum, nedum tot gravissima, temporalibus poenis expiari pro meritis posset. 3. Spiritus meus non iudicabit, i. ego non iudicabo; sic, quem credidit esse meum cor, i. quem ego credo. 4. Spiritus meus non iudicabit, sive non exercebit iudicium in homines illos in sempiternum, (scilicet illicò, seu repente, prout meriti sunt) quamvis ipsi sunt caro, sed spatium resipiscendi dabitur, 120 annorum; si tunc non resipiscant, in æternum puniam. Et sic tandem evenit, 1. Pet. 2. 5. 8.

In homine [וּבְאִדָּם] p. o. נִבְרָא. Vestigium spiritus est in Kametz sub ב. Ex tunc ἀνθρώπος τόνος in istis hominibus, Græci, singul. pro plur. vel propter istos homines, ut sit pro נִבְרָא, vel cum sive in homine, Spiritus meus non contendet in iis interne, nec cum iis externa prædicatione.

In æternum] i. longo tempore, ut sibi imaginantur & promittunt, quamdiu majores eorum vixerunt.

Quia caro est] Heb. Etiam ipse caro, etiam isti. Tacta Antithesis; q. d. non Kainitz tantum, sed etiam filii Dei. Caro non naturâ, sed culpâ & vitâ instituta. Perinde vivunt ac si mens illis non ut rector, sed pro sale, non putrescant, data esset. Carnem vocat rationis non capacitatem, Psal. 78. 39. Carni pascendæ & oblectandæ studet, sine Dei timore. Hoc de humano genere illius ætatis, paucis valde exceptis, dicitur. Vide Matt. 24. 38. Nimis implicatus peccatis carnalibus. Carnalis est, non balens spiritum, Jud. 9. 19. Caro & spiritus opponuntur Rom. 7. & 8. Gal. 5. 7. Ductum rationis carnalis & carnalium affectuum sequuntur, non verbi & spiritus Dei.

Erantque dies illius 120 anni] i. Vulgò interpretantur de curtato vitæ humanæ spatio: Et hinc fama etiam inter Gentes

Specimen Operis in toto fore sexto capite G E N E S.

2

Gentes prodita, Mosi à Deo id patefactum, neminem ultra id temporis spatium provicturum. Vide Jos. Antiq. 7. 1. & Vitam Cæsaris Claudii ejus qui post Gallienum imperavit. Ità Josephus, Laëtant. & Procop. Castilio sic totum versum exponit: Indignum existimavit se, qui esset animus & Deus, cum hominibus, qui essent corporei & mortales, tamdiu rixari: Propterea statuit horum vitam decurtare. Dicitur autem cum hominibus contendere & pugnare Deus, cum eorum sceleribus irritatur. Homines vita longa (cum viribus, &c.) deteriores fecerat. Agg. ergo Deus, sicut Civitates quæ Magistratum suorum tyrannidem brevitate aut infirmitate potestatis impedire solent. Aliis hic sensus non placet, quia plurimi post Diluvium longè diutius supervixerunt. Resp. Loquitur de vulgari modo, sicut Psal. 90. 80 annos vitæ humanæ modum statuit, licet multi tum eos superabant. Egyptii & Chaldaei mensem intercalabant post 120 annos, quem Persæ magnam mensem vocabant. Hebræis id erat seculum & spatium vitæ humanæ h. 1. Jos. Scaliger Emendat. temp. 3. Habuerunt igitur Judæi suam magnam periodum, & 120 annis definiebant seculum, ut vitam humanam h. 1. Hoc spatium Hebræi vocant *דור*, i. durationem vitæ humanæ. Id Hebræis erat, ut Romanis seculum. *Ibid.* 45.

2. Alii accipiant de spatio pœnitentiæ isti ætati concessio, quod tot annos dilaturus erat *παυσανδρίας* per Diluvium. Ità Græci 5.

Ver. 4. Gigantes *גִּיגָנִים* Quales Græcorum Gigantes aut Titanes h; qui reliquos excederent & staturâ & viribus & scelere. Alibi scio proceritatem hæc voce notari; sed hic eos Moses non tam corporis mole à reliquis discernit, quàm à grassandi libidine. Sic dicti sunt, vel quod ceteri homines *cadere* terrore magnitudinis eorum; vel quod reliqui propter eorum proceritatem eorum illis quasi *cadere* videbantur, sic doctiores Hebræi; vel à tyrannide & oppressione; q. d. *cadere* alios facientes; vel potius, quod sicut labes vel tempestas violenter cadens agros vastat ac perdit, ita hi irruptionibus suis vastationem mundo intulerunt; vel quasi *defectores*, sic enim *נפלו* sumitur Jer. 37. 13. & 38. 19. & *הנפלים* *defectores* Reg. 25. 11. at hoc nimis generale est, nam omnes præter Noam defecerant; vel ab *irruendo*, sic Aquila (qui origines addicte sequitur) vertit *εμπίσσοι* *irruentes*, sic Psal. 10. 10. *cadit*, i. irruit, *validis suis*. Sym. Biazus, non male; sic de iis Lucianus in Dea Syria, *ὕψιστοι καὶ ἰσχυρότεροι*, &c.

Postquam enim *וְגַם אֵלֶּיךָ* Variè reddunt. Et etiam post sic, O. Ma. vel post hoc, A. vel postea fuerunt, Pi. i. sicut prius: q. d. Comminationes Dei illos non meliores effecerant. Quinetiam adeo; q. d. Gigantes prius erant, nonnulli quoque ex sobole illa promiscua, post illa matrimonia longè plures erant. At satis hoc versu innuit Moses eos antea non fuisse, nam ut rem novam eorum originem exponit. Sic punivit Deus humanum genus, ut nascerentur oppressores. Ratio cur Gigantes geniti; Filii Seth erant integerrimis viribus, & præ ardore libidinis erga uxores natura omnem suam vim exseruit; inde homines vassillissimi & validissimi prognati sunt.

Postquam ingressi sunt *וַיָּבֹאוּ* Vertunt 1. Quibus (scilicet diebus, quod ex membro præcedenti supplent) congregiebantur. 2. Postquam (quando A.) ingrediebantur, nempe in thalamum, ut Jud. 15. 16. Ellipsis verecunda, & *וַיָּבֹאוּ* pro *וַיָּבֹאוּ* h; q. d. Cum illis rem habebant.

Illeque genuerunt *וַיִּלְדוּ* Variant. 1. Qua liberis parietant illis, nempe Gigantibus. 2. Illi liberos genuerunt *וַיִּלְדוּ*, i. tunc omnia plena Gigantum rapirâ.

Potentes *וַיִּלְדוּ* Levi mutatione *וַיִּלְדוּ*, si *כְּבִידִים*, dii magni Virgilio, ut Servius notat, Græcis *θεοὶ* *δυνατοὶ* (i. dii potentes) repertoires navigationis, & ob id culti; præterea, haud dubie. *Hæres, fortes illi, robusti*.

Antiqui *אֲנִיכִים* i. Antiqui, q. d. primi hi exercuerant tyrannidem; ab initio mundi, de olim, q. d. quos præfata tulerat ætas. Proverbium est, quia posterior ætas tales non tulit. Cum post Diluvium viderent hominem vasto corpore, dicebant, In seculis præteritis fuerunt robustiores. Al. vertant *coram mundo*, qui *עַלְמֵי* dicitur. Al. de mundo vel seculo, i. qui in seculo vel mundo plurimum poterant.

Al. conjungunt cum sequentibus; Qui à seculo sunt viri nominis, i. famosi à principio mundi.

Viri famosi *וְהָיוּ שְׂמֵי* Viri nominis; q. d. nominati, celeberrimi. His contrarium *homines sine nomine*, Job. 30. 8. *שְׁמִי* ab ærumnis & miseriis dicitur.

Ver. 5. Quod multa malitia continua, varia, vehementis.

Cogitatio *וְהָיוּ* Figmentum, F. O. Procop. Desiderium, Concupiscentia, V. Sensus cogitationis, Ch. Affectus vel voluntas cogitationis, Sy. Ar. Aptissime significat cordis malitiam, quod mirabilis artifex ac figulus est varii generis ollas & vanissima quæque effingens. Nota *וְהָיוּ* accipi & in bonam partem & malam. Illud *וְהָיוּ*, hoc *וְהָיוּ*.

Ad malum intenta] Heb. *tanquam mala*. Q. Accipiunt de actuali malitia. Verum est de hominibus pessimis illius ævi; vel etiam Hyperbole est, ut cum dicimus, Hic homo nihil cogitat, nisi de ventre. Alii de peccato originali, seu peccati fomite; quia hæc erat causa Diluvii, quo perierunt & infantes, in quos actualis malitia non cadit, nec tamen sine culpa puniti sunt.

Ver. 6. Pœnitentia] Dicitur more hominum, quia instar pœnitentis voluit dissipare, quod fecerat. Aquila vertit *μετανοήσαν*, Symmachus *ἀνίσταται* *aversatus est*, Onk. & Jon. *וַיִּתְּנָהוּ*, quod G. vertit *reversus est ad verbum suum*, i. in sese. At D. pœnitentia cum (nam *וְהָיוּ* sign. & pœnitentia) cum filio suo, qui est Sermo Patris. Hoc pono, non statuo. Sept. Cogitavit & recognovit; quia is quem facti pœnitentia sape illud versat & reversat, dicens, Ecce cur hoc feci? utinam non fecissem. Al. sic, Pœnitentia non dicitur de Deo in se, sed de Spiritu Sancto in cordibus piorum gemitus excitante, sensusque hic est, Pœnitentia cum, i. Noah, qui habuit Spiritum Dei, à quo ad dolorem concitatus est. Sic Eph. 4. 10. Spiritus S. in piis contristatur propter malitiam hominum. Sic Noah dolet, & optat hominem potius non esse, quàm sic malum esse.

Et talis dolore *וַיִּתְּנָהוּ* Et dolore sancitavit seipsum. Hithpael augeat significatum.

Ver. 7. Ad animantia] Quæ habitant in terra, quæque delentur ad detestationem criminis. Quia propter hominem facta erant, eo delecto perire debebant, ejusque peccatis vanitati sunt obnoxia. Gen. 2. 17. Rom. 8. 20. Pisces non pereunt, quia peccata hominum non sunt facta in aquis.

Ver. 8. Invenit gratiam] H. i. Deum habuit propitium & faventem.

Hæc literæ פ פ פ sign. Parascam, five magnam Legis Sectionem, qualem legebant in Sabbatis, Act. 15. 21. cui addebant aliam Sectionem ex Prophetis, Act. 13. 15. Sant in Lege 54 Sectiones, quas 52 Sabbatis perlegunt, duas breviores bis conjungentes. Prima Sectio est à principio hucusque. Cuique Sectioni Legis nomen dant Hebræi à primo aut rariore verbo primi versûs. Hanc hujus Libri Secundam Sectionem vocant *וַיָּבֹאוּ*.

Ver. 9. Hæc sunt generationes *וְהָיוּ שְׂמֵי* Variant.

1. Hæc sunt gesta, five qua contigerunt Noe. Sic Gen. 37. 2. generationes Jacobi, & Prov. 27. 1. Ignoras quid (וְהָיוּ) pariat dies, i. quid eventurum sit in die. 2. Ista sunt proposita &c., vel generationes: Ipsi sunt quos genuit, h. e. filii Noachi, ut exponitur versu sequenti. Ità *וְהָיוּ שְׂמֵי* accipitur Gen. 10. 1. & 25. 12. Et hæc clausula, Noah vir justus, &c. per parenthesis ponitur.

Justus & perfectus] Justitia refertur ad actiones, Integritas ad animum. Justitia respicit fidem, quæ justus vivit, Rom. 1. 17. quæque Noe adscribitur Heb. 11. 7. Perfectio vitam. Perfectus dicitur, perfectione viz, non patriz, quæ excludit mortalia peccata. Perfectus opponitur perverso & impio, Job. 9. 20, 22.

In generationibus suis *וְהָיוּ שְׂמֵי* i. In ætatibus illis in quibus vixit, five inter homines seculi sui corruptissimi. Q. ad laudem dictum volunt. Emphaticum est. Mirabile constantiæ exemplum. Martial. de Nerva, 12. 6.

Nunc licet & fas est, sed in sub Principe duro Temporibusque malis ausus es esse bonus.

Et Seneca Benef. 3. 25. Quanti viri est inveniri in publica perfidia fidelem! &c. Perfectus erat inter malos, qui cum nitebantur verbis & exemplis trahere ad malum. Quanto magis fuisset justus, si fuisset in generatione Mosi vel Samuelem?

G. T. La C.

Ca. Me. T. C.

G.

In G. I. G. V. L. Me. T. Bo. La. Pi. A. Riv. G. I. L. M. L. V. V. M. V. Pi. A. F. M. I. E.

V.

Q. in D. A. Pi. D. G.

D.

G.

Ad. f. R. S. M. M. V. I. A. M. L.

L. Me.

J. T. P. A. P. A. P.

P. A. V. A. V. P.

G. V.

V. L. Me. Q. in V. Ge. in V. Q. in V. Q. in Ma.

O. A. Ma. O. Pi. Pi. A. Ma. Me.

F. Ma.

Me. He. in Ma. Qui. Quist. L. M. Ma. L.

D.

La.

M. Ma.

L. O. A. L.

V. Pi. A. Me.

A. V.

He. in V. A. V. T. J. Q. He. in V. O. Pi. V.

Pi. A. L. Me. A.

V.

- * C. m. muelis? ut rectè dixit R. Nehemiah in Bereschit Rabba, sect. 30^k. Alii exponunt ad diminutionem laudis, q. d. justus erat in comparatione ad homines illius ætatis^l, præ hominibus qui tunc vivebant^m. *Generatio* hic sumitur pro *hominibus generationis*, ut Matt. 11. 16. collat. cum Luc. 7. 31ⁿ. Alii explicant in *actionibus*; hæc enim sunt quasi liberi quos parit homo totius vitæ suæ spatio^o.
- * L. Bo. *Ambulavit cum Deo* i. Placuit Deo, vel administravit officium (scil. Concionatoris) ad quod illum vocavit Deus. 2 Pet. 2. 5 P. Vide qua ad Gen. 5. 24.
- * A. Ver. 11. *Corrupta est terra* i. incolæ terræ 9. *Corruptio* respicit cultum Dei, cujus depravatio, & inprimis Idololatria, *corruptio* vocatur, Exod. 32. 7. Deut. 32. 5. Jud. 2. 19. 2 Par. 27. 2^r.
- * V. Me. *Coram Deo* i. Verè; per impudentiam & contemptum Dei^t, vidente & sciente Deo. Ità commendat tolerantiam Dei^u.
- * A. *Repleta est iniquitate domus* i. rapinis, Ch. violentiis, J. T. T. J. iniuriis, S. vi. fraude, calumniis, V. Me. M. subversione, quæ unus alium opprimebat, O. Injuriæ violentæ. Respicit officia hominibus debita. Ità corruptionem crevisse docet in statu tum ecclesiastico, tum politico, uti cœpit in domestico. Vel, per injuriarum sign. homines injustos, sicut per *superbiam* Jer. 50. 31, 32. *superbum*, per *pauperiam* Prov. 13. 6. *pauperes*, 2 Reg. 24. 14^v.
- * V. Ver. 12. *Vidisset Contemplatus est, consideravit*.
- * L. Me. *Omnis caro* i. Omnis homo, ut Isa. 40. 5. *omnis caro videbitur*. Alii referunt ad bruta, quæ & ipsa commiscuerant se cum diversis speciebus^a.
- * V. A. *Corruerant viam suam* i. vel 1. *viam ejus*, i. Dei, Ambrosi. in Bi. vel 2. *viam suam*^b, i. suam vivendi rationem^c, sordis libidinibus^d, vitam, consilia, studia, ut Psal. 1^e. & fidem, (quæ *viam* vocatur Act. 18. 25, 26. & 22. 4. 2 Pet. 2. 2.) & mores, (ut sumitur Jud. v. 11. 2 Pet. 2. 15^f.) vel 3. *Corruerant viam*, i. consuetudinem naturalem promiscuis congressibus^g. Sed universalis intelligendum est^h.
- * O. Ver. 13. *Finis carnis venit* i. Caro hic latius sumitur quàm antè: q. d. Initat dies decreta excidio^k: Decevi me delectum^l: Jam ante me represento qualiter finiam eos^m.
- * L. Me. *Repleta à facie eorum* i. H^o. propter ipsos, i. op^o. ra eorum; per eos, iis authoribusⁿ. Ipsi repleverant terram rapinis, &c^o.
- * V. A. Pi. *Disperdam* i. Heb. *Disperdo*, præfens profuturo; i. paratus sum perdere^p. *Corruptio* prius de peccato, hic de potestate dicitur^q.
- * A. *Cum terra* i. Cum ornatu terræ, arboribus, plantis, &c^r. Ipsa terra falsedine pejorata fuit. Hebræi dicunt, quod tres palmi de superficie terræ fuerunt labellati, & in aquam conversi^s. Al. vertunt de terra^t, ut sit pro *terra*, vel pro *terra*, quod motum de loco sign. ut Gen. 44. 4. Egredi sunt *terra* ex urbe. Confirmant ex collatione ver. 7. *Consumpturus sum super terram*. Al. *Cum reliqua terra*^u, intelligunt cum posteris Caini. Sed coactum videtur, quia per eos jam intellexerat omnes homines^v.
- * Pi. Ver. 14. *Fac tibi arcam* i. Significatur eà voce formatam Arcam fuisse non illam navigii, sed capse suprà & infrà latæ^w. *Arca* dicitur *arca* S. & Matt. 24. 38. & Luc. 17. 27. *Josephus* *arx*, (h. e. *arca*, *capsa*) quod nomen eodem sensu usurpant Lucianus, Simonides, Apollodorus, & Alexander Polyhistor^x. Berofo *navis*, sed imitar Arcæ cooperta. Mat. Hostus, *Arca* erat antiquissimum navium nomen, ex similitudine ad quam factæ erant^y.
- * He. in V. *De lignis abigatis* i. Vox alio loco non reperitur.
- * Sic But. Diversimodè accipiunt. 1. Generaliter^z. Neque enim unum genus aut debita copia suppeditari poterat ex una regione, aut satis commode diversis Arcæ partibus, trabibus, tegulis, &c. adhiberetur^{aa}. *De lignis bituminatis*^{ab}. Confundit *ligna* cum *bitumine*. Intelligi possunt arbores bituminosæ & resinosæ, quales pinus & cedrus^{ac}. Al. *quadratis*^{ad}, scil. ad ædificandum^{ae}; *abigatis* Vulg. i. dolatis ac politis ad aptorem & firmiterem compaginem^{af}. Schol. *in cubito abigatis*, i. *immutabilibus*^{ag}. 2. Particulariter. Genus est ligni levissimi, & ad fluendum aptissimi, & quod nunquam patrescat^{ah}.
- * V. Vel 1. *Cedrus*. Ità Patres aliqui^{ai}. Firmissima enim

- erat, & inopiâ abietis ad classes usitata^{aj}. Et in Syria frequens erat, & longissimas dat tabulas, & incorruptibilis est^{ak}. At *Cedri* nomen est *cedrus* tum Hebræis, tum Chaldæis, non *cedrus*. Vel 2. *Pinus*^{al}, quæ *nautica* dicitur Virgilio, quasi navibus aptissima. Vel 3. *Buxus*^{am}. At spississima hæc est & gravissima, nec fluitat in aquis^{an}. Vel 4. *Abies*^{ao}: una ex quatuor speciebus abietis^{ap}. Vel 5. *Cedre*^{aq}. Quod accommodatius est Heb. voci quàm *cedrus*^{ar}. Vel 6. *Terebinthus*. Non tamen prorsus affirmo. Ea materie est lentâ & fideli ad vetustatem, in Syria procera, quæ sola ungi velit, meliorque oleo fiat, & ejus bacæ sunt sulphureæ; sulphur autem *Gophris* dicitur^{as}. Vel 7. *Cupressus*^{at}, tum ob firmitatem, (nec teredines parit, utpote amara, hinc cupressinis tabulis inscribuntur duratura;) tum ob similitudinem nominis^{au}. Nam quid aliud *Cupar* vel *Cuper*, Græcis etiam *Kundeos*, quàm *Gopher*^{av}? Nam mutationem G in C, Ph in P, O in U, nihil moror. Adde quod Cretenfes ex Cupressis & domorum trabes & naves struunt, teste Pet. Mart. legat. Bab. 1. 2. p. 338. Et materie rarâ est, ait Plinius, idèoque aquis supernat. Testatissimè Cupressi perpetuitati compertit quod refert Epiphanius Hæref. 1. 1. p. 23. *Arca reliquias ad suam ætatem visendas perdurasse*. Et hinc arbor illa Diti sacra, & in arcas cupressinas mortuorum corpora condebant, quia in Diluvio erat velut commune omnium hominum sepulchrum^{aw}, & *Arca* dicitur *Arca* quia est *expers putredinis*, ait Scholiaites ad lib. 2. Thucydidis. *Arborum maxime diuturna est cupressus, ex qua fabricata Ephesini templi valvæ per 4 generationes incorrupte durarunt*, Theophrast. Hist. plant. 5. 5. & Plin. 16. 40.
- * V. *Opera ex cupresso permanent ad æternam diuturnitatem*, Vitruv. 2. 9.
- * O. — *perpetuâ nunquam moritura cupressus*, Martial. Epigram. 6. 73^b. Vix tamen probat Fullerus hanc materiam ad navigia commodam, &c. ait Bochartus: *Qui idcirco illi succurrit, & probat ex Plut. Sympot. 1. 1. probl. 2. Neque naupegiis primo collocat—pinum, aut—cupressum*. Et Veget. 4. 34. *Ex cupresso & pinu—præcipue iburna contextitur*. Et cupressos ad naves struendas eni jubet Theodorici Rex; Cassiod. Var. 1. 5. epist. 16. Inter arbores *navis* utiles *cupressum* nominat Plato 1. 4. Legum, & Diodorus 1. 19. p. 702. His adde, quod in Assyria vel Babyloniz (ubi primos homines habitasse constat ex paradisi descriptione, & montibus *Ararat*, ubi *Arca* substitit) nulla est alia materies unde fabricentur naves. Hinc classis ingens quam Babylone construxit Alexander constitit ex sola cupresso. Arrian. in Alex. 1. 7. p. 161. & Strabo 1. 16. p. 741. Quid si *Gopher* sit loci nomen à *cupressis* ita dicti, ut à quercubus *Elon*, &c? Fortasse erat idem locus quem Strabo *Cupressum* vocat, quæque in Adiabene sive Assyria collocat^{ax}.
- * A. *Mansuiculus in arca facies* i. Heb. *Nidos facies eam*: q. d. totam Arcam distribues in mansuiculas^{ay}. *Nidos* pro *mansionem*, Num. 24. 21. Obad. 4¹.
- * V. *Bitumine linies* i. *Bitumen* vertunt^{az}. Quod ibi erat loco picis^{ba}, & odoriferum est, ideo opportune adhibuitur, (ut etiam *cedrus*;) nam in Arca graveolentia ex timo animantium^{bb}. *Bitumen* hoc August. est *ferventissimum gluten*, quo oblita ligna nec à vermibus exoluntur, nec vel Sole, vel vento, vel aqua fatiscunt & dissolvuntur. Vide Plin. 1. 35. 5 P. Fortasse est ea bituminis species quæ *Kaphura* sive *Camphora* Arab. dicitur, & est resina odorata frigidissima^{bc}. Al. *Picabis picæ*. Al. *Bitumen* cementum exponunt^{bd}. Vide quæ de Arca & Diluvio congestissimè ad 1. 1. V. R. C.^{be}
- * O. *Intrinscus* i. *A domo*^{bf}. H^o. quia quæ in domo sunt intus sunt^{bg}.
- * V. Ver. 15. *Sic facies eam* i. *Hæc esto*, Pi. A. vel est, V. *libandi vel mensura quæ facies eam*, V. ex He. vel *forma*, Pi. A. id *signum*. Esa. 44. 13. Pi. vel *modus* O. 300 cubito- rum. Cubitus triplex erat juxta quosdam: 1. Communis, sesquipede definitus; 2. Sacer, qui constabat cubito communi & palmâ, ut patet ex Ezech. 43. 13. 3. Geometricus, qui continet novem usuales cubitos, inquit L. sed fallitur, vel pedes intelligendi sunt; constabat enim 9 pedibus. But. Host. Hic cubitus ab Origene male intellecto profectus est. De quo vide But. Cubitus Geometricus nonnulli hic intelligunt. Hæc obtinuit in universum opinio, nemine, quem viderim, contradicente, ait But. At quomodo poterat

tantum ædificium contignari? nec navigationis onerumq; patiens fuisset. Sic & Arca suprà ducenties major esset quam oporteat. Tali etiam mensuræ repugnat S. Scriptura. Sic Goliath 54 pedes altus, & caput novem pedum fuisset. Quomodo etiam David caput abscissum in manu tenuisset? Sic altare in Exodo trium cubitorum fuisset 27 pedum, cujus nullus esset usus, nisi scalis admotis, quod à ritu factorum abhorret omnino. But. Alii ergo intelligunt cubitos communes: Sic *non* vulgò sumitur. Nec distinguit Moses cubitos. Et tales cubitos abunde sufficere omnibus in Arca continendis Geometricè docet Buteo, quod hoc ordine & modo præstat. 1. Omnia animalia ad tria genera reducit, respectu ad magnitudinem habitus; *majora* ad magnitudinem *Bovis*, *minora* ad magnitudinem *Ovis*, *carnivora* ad magnitudinem *Lupi*. 2. Majora quod spectat, recenset omnia eorum genera, Elephantos, Equos, &c. & instituit magnitudinis comparatione, reducit ad 91 Boves: Ut liberaliter agat, supponit fuisse 120 boves. 3. Minora animalia recenset, Capras, Ibices, Simias, &c. & habitus magnitudinis ratione, reducit ad Oves 80. 4. Carnivora exhibet, Leones, Dracones, Tigrides, &c. & ea reducit ad Lupos 64, vel, si vis, sint 80. 5. Concedit singulis lupis ovem unam ad victum octidui. Ità pro 80 lupis erunt quotidie decem oves: quæ, multiplicando in anni dies 365, fiunt annuo cibatu 3650. 6. His igitur 3650 ovibus, & 80 aliis, & 120 bobus, & 80 lupis, locum sufficientem dat in ima contignatione, ubi reliquis ritè dispositis relinquantur pro dictis 3650 ovibus spatium 228 cubitorum in longitudine, & 44 in latitudine. Ità singulis eorum paribus relinquitur ferè quadratura 5 cubitorum cum semisse. 7. Victum quod attinet, licet commeatus frugum, v. g. viciz, hordei, &c. multò angustius condatur quam fœni, demonstrat tamen etiam satis fœni in Arca potuisse reponi. 8. Supponit oves cibarias quotidie decrescere, ideòque 3650, hoc considerato, non plus impendere in annum quam numero semper eodem oves 1820. Adlit his alias oves 80: Ità oves fiunt 1900. Equat 7 oves uni bovi, (ut calculus expeditius incatur:) Ità sunt circa 390 boves; sed sint 400. 9. Concedit cubum cubitalem compressi fœni (quem curiosè dimensus invenisse se ait plus continere quam 40 fœni pondo, vel libras unciarum 12,) singulis bobus quotidie, quod plus quam lusteret, præterim *ovis* sis. 10. Concedit huic fœno secundam contignationem, quæ continebat 300 cubitos longitudine, 50 latitudine, 10 altitudine: Ità summa fit cubitalium cuborum 150 millia, (cùm tamen 146 millia prædicto fœno sufficerent) & tota capacitas Arce fuit cubitorum solidorum 450 millium. Hæc Buteo in peculiari libello de Arca Noæ inter Tractatus Criticos.

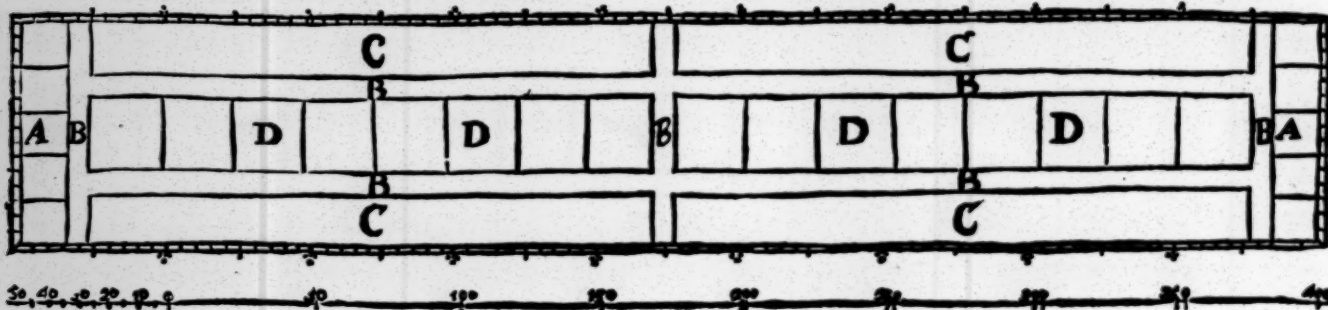
Qua homini cordato facile satis possent facere. Sed ad pleniorē huius sistæ difficultatis enodationem, & ad retundendam Atheorum audaciam, subungere placuit accuratiorē de ea dissertationem Cl. D. D. Wilkinsii, quam mihi pro humanitate sua communicavit. Ea breviter sic se habet.

1. Multum interest inter generalem confusamque rerum noticiam, & eam quæ ex distincta earum indagine oritur. Et quemadmodum qui stellas obiter aspicit, eas innumera-biles esse existimat, quas tamen docto & sagaci rerum æstimatori vix ultra millenas esse in toto coelo oculis nostris conspicuas liquido constat: Idem in animalibus accidit, quorum innumeras ferè species esse pro certo habent pluri-mi, cùm tamen, si perscrutatis omnia investigemus, nec nisi fidis gravium auctorum testimoniis nitamur, eas longè pauciores reperiemus, nec ultra centum bestiarum, nec du-centa avium genera, quæ quidem ad nostram noticiam per-venierunt. Diversæ autem bestiarum species in Arcam reci-

piendæ, sive mundæ, sive immundæ, unà cum earum victu & magnitudine, in sequenti Tabella explicantur.

Bestiæ quæ fœno vescuntur.			Bestiæ quæ fru-ctibus, radicibus & insectis vescuntur.			Carnivora ani-malia.		
Nomen.	Proportio ad ovem.	Latitudo ad ovem.	Nomen.	Proportio ad ovem.	Latitudo ad ovem.	Nomen.	Proportio ad ovem.	Latitudo ad ovem.
10 Equus	3	20	2 Porcus	4	10	2 Leo	4	10
2 Asinus	2	12	2 Papio	2	10	2 Ursus	4	10
2 Camelus	4	20	Ang. Baboon	2	8	2 Tigris	3	8
2 Elephas	8	36	2 Simia	2	8	2 Pardus	3	8
7 Bos	7	40	2 Cercopithe-cus	2	6	2 Lynx	2	6
7 Urus	7	40	2 Pigritia	2		Ang. Canis		
7 Bifons	7	40	2 Histrix	2		2 Catas		
7 Bonafus	7	40	2 Erinaceus	2		2 Zibetta	2	6
7 Bubalus	7	40	2 Sciurus	7		Ang. Civet cat		
7 Ovis	1	30	2 Porcellus	7	20	2 Viverra		
20 7 Strepsiceros	1	30	Indicus			2 Putorius		
7 Ovis lati-cauda	1		Ang. Gumpig			Ang. Polecat		
7 Caper	1	30	2 Mus Indicus	2	3	2 Martes		
7 Ibex	1		Ang. Tamandua			2 Mus Indicus	3	6
7 Rupicapra	1		Ang. Antbear			Ang. Stoate		
7 Gazellus	1	30	2 Tatu five Armadillo	2		2 Mustela		
7 Alcis	7	30	2 Testudo	2		2 Castor		
7 Cervus	4	30				2 Lutra		
7 Dama	3	20				Ang. Otter		
7 Rangifer	3	20				2 Canis	2	6
7 Caprea	2	36				2 Lupus	2	6
2 Rhinoceros	8					2 Vulpes		
2 Camelopardalis	6	30				2 Taxus		
2 Lepus						Ang. Badger	2	6
2 Cuniculus						2 Lupus Aureus		
2 Mus Alpinus						Ang. Marmoset		
Ang. Peromotto						2 Cervus		
	92	514						2772

In hoc Catalogo non pono ea animalia quæ in aquis vivere possunt, qualia sunt Testudo marina, Crocodilus, &c. Et licet vero simillimum sit, Urum, Bifonem, Bonafum & Bubalum, aliisque differentias sub Ovibus & Capris recensitas, non esse species à Bove, Ove & Capra distinctas, (cùm major sit inter Canes quam inter illos diversitas, & experientiâ compertum sit quantas in iisdem speciebus mutationes regio, victus, & alia induxerint;) eas tamen ex abundanti recenseo, & tanquam mundæ essent, ex singulis septem in Arcam recipio. Serpentino generi eorumque victui conveniens spatium erat in imo sive in sentina Arce. Minora animalia quod spectat, (qualia Sorex, Mus, Talpa, & Insectorum genera) in diversis Arce partibus stabulari poterant, nec opus est ut particularia illis assignentur habitacula. Et quamvis probabile sit, ex collatione Gen. 1. 29, 30. cum Gen. 9. 3. quæ nunc carnivora sunt ante Diluvium folis herbis victitasse; illis tamen tanquam carnivoris de victu prospiciam. Eorum autem (ut liquet ex dictis) erant 20 tantum paria, & æqualia lupis 27. Sed sint 30 lupi. Concedatur quotidie sex lupis una ovis, adeoque 30 lupis oves 5, h. e. in cibum annuum oves 1825. His omnibus & bestiis ante numeratis in ima Arce contignatione sufficiens locus est, ut patet ex sequenti Diagrammate;



In quo partitio est in utraque extremitate Arcæ designata literis A. A. 15 pedes lata, & cum latitudo Arcæ sit 75 pedum, hæ partitiones in se continent 5 areas 15 pedum in quadrum, quarum singulæ 36 oves capient, (nam 4 ovibus sufficit area quadrata 5 pedum) ideoque omnes recipient oves 180, vel (unâ areâ ex iis demptâ, ut cochleæ five scalæ spatium detur) 120, quibus si addantur quinque areæ in altera Arcæ extremitate, capient oves 276. Præter has partitiones in extremitate, sunt quinque spatia signata B. B. 7 pedes lata, per quæ ad singula stabula accedi possit. Quatuor areæ in lateribus signatæ C. C. in stabula designatæ sunt singulæ 18 pedes latæ, & circa 200 pedes longæ. Has duas ovibus tribuo, quæ (cum area quadrata 15 pedum recipiet centum, & areæ 16 sint) recipient oves 1600; quibus adde 276 priores, jam sunt 1876. Quatuor areæ laterales notatæ C. C. (cum singulæ sint 18 pedes latæ & 200 longæ) reliquas omnes bestias facile continebant, quarum stabula in præcedenti Tabula tantum 606 pedes occupant. Itâ relinquatur spatium propè 200 pedum, in quo collocari possint aliæ bestiæ five non numeratæ, five nondum cognitæ. Jam locus annuo alimentum querendus est, qui in secunda contignatione habetur. Quæ feno vescuntur 92 bobus paria æstimantur: At sint 100. Ex ovibus 1825 quotidie 5 abstinentur sunt. Quo posito, pires tantum sunt 912 ovibus, vel (quod eodem recidit, cum septem oves unum bovem æquant) bobus 180; quibus si addas 100 prædictos, sunt 280, sed sint 300, quibus de sufficienti feno prospici oportet. Illi locus erit in secunda contignatione, quod Bateo manifestam fecit. Tertiam verò contignationem & avibus & Nox familiaribus ipsius quin abunde suffecerit, nemo dubitabit. Omnibus tandem pensitatis, difficilius certè videtur numerum & magnitudinem rerum tantæ capacitati sufficientem, quam spatium tot rerum generibus sufficiens, reperire. Quod autem reliquam erit spatii, animalibus nondum compertis assignari potest. Nec vereor hoc asserere, quod si peritissimas aliquis Philosophus aut Mathematicus proportionem alicui Navi aut Arcæ daturus esset rebus hic propositis idoneas, non posset, omnibus ritè expensis, ullas his convenientiores exhibere. Ex quibus constat, mensuras Arcæ (quas adversus Scripturæ veritatem profani Athei urgent) validissimum nobis suppedicare argumentum ad confirmandam certitudinem & divinam S. Scripturæ auctoritatem. Præsertim si status illorum temporum probè æstimetur, cum homines rudes Artium & vulgaribus præjudiciis abrepti (nisi lux divina illis affluisset) molis potius longè ampliorem construxissent, ut eorum mos est qui ex generali & confusa rerum perceptione talia moluntur. Hæc Cl. Wilkinsius.

Ex dictis patet, Cubitum de quo hic loquitur vulgarem fuisse, qui sesquipedem continebat. Pedes autem illius temporis erant (quemadmodum homines) multo majores quam hodie sunt. **מִן** non tam cubitum signi. quam mensuram magnam, ex qua alix tanquam filix oriuntur; ab **מִן** quod & **מִן** signi. à qua multi filii, & **מִן** a qua multe semina. Vide Ezech. 21^b.

30 cubitorum altitudo] vel cum tecto, vel, ut alii, præter tectum. Longitudo decupla erat ad altitudinem. Arcæ eadem proportio quæ hominis supini jacentis, ut me quidam Italus docuit. Longior sextuplo quam lata, decuplo quam alta. Accommoda hæc erat navigationi, & firma adversus ventos, & ad significandam Christi (nostreque cum eo) mortem & sepulturam idonea. Vide 1 Pet. 3. 20. Rom. 6. 3, 4, 6.

16 Fenestram facies **פָּנֵי** Vertunt luminare Ar. Caj. Incernam O. periclidum Sym. meridianum Aq. (**פָּנֵי** derivatur à meridie Hi.) Speculus Sy. clarum lumen Pi. A. seu splendorem, i. fenestras, vel potius fenestram. Meton. effecti destinati. Vel erat lapis pretiosus lumine illustrans Arcam. Hoc mendacium arguit quod sequitur, & **Non aperuit fenestram**. Vel facta est ex Crystallo^b, ut lumen reciperet & aquam prohiberet; vel è speculari lapide^c, vel ex vitro^d. Quæ plures fenestras fuisse volunt, (cum unum non sufficienter illuminaret totum ædificium) sed unam majorem^e; quod non prohibet alias minores fuisse. Non placet. Magna rerum imperitiâ & temeritate fingunt plures fenestras, contra Domini præceptum. Pariter possent dicere plures arcus fuisse fabricatas, si vel unam nominari ut maximam. Præterea, lumen tantum eâ parte ne-

cessarium erat, in qua habitabant homines. Nam feræ, reptilia & volucres tenebras non refugiunt.

Consummatis summitatem ejus **וְהָיָה** Consummatis eam, i. fenestram, cujus longitudinem hic describit, non latitudinem, quam minimam esse oportuit. Alii ad Arcam referunt: sic Bat. & alii ab eoeducti. q. d. Tectum sit pene planum, itâ, videlicet, ut sensim & lentè assurgeret (ab extremitatibus medium versus) ad altitudinem cubiti: Itâ fastigiarum sit, ut aqua ex omni parte deflueret. Probant.

1. **וְהָיָה** cum sit fem. non convenit cum **וְהָיָה** masc. 2. Verbum *consummatis* docet eum loqui de aliquo jam inchoato, non autem completo, quod quidem Arca est. 3. Tectum necessario habuit propter tantam pluviam. Quod etiam inde apparet, *Aperiens tectum Arca*. Hinc & illud in Arca additur, ne quis putaret fenestram in tecto collocari, ut quidam opinati sunt, & nunc in domorum tegulis videre est. Cubitum ergo istum, præter ceteros omnes, intelligo de altitudine culminis per totam longitudinem ad profluvium aquæ.

Bateoni autem præcui Lyra. Ab angulis (inquit) Arcæ superioribus tectum procedebat se contrahendo, ita quod in summitate latera non distabant nisi per cubitum, & hoc erat ut pluvia deflueret. Vel fenestras est, Mensuram cubiti semper ad manum habere, & adhibere, donec Arcam perfeceris, omnia ad præscriptum modulum & mensuram cubito præscriptorum exigentia.

Deorsum **וְהָיָה** Hoc cum sequentibus (non præcedentibus, ut alii male construunt) necesse est. Vertunt inferiora; vel inferiorum, supple *manipulum*, facito eam. Infima tabulata, quæ erat sentina & stercorearia, inde sordes postea per anthias vel sportas vel funes in altum sedebat per fenestram superiorem eiciebantur. b. Sym. vertit eam (nisi forte legendum erat, quod deorsum signi) dista, & *dista*, per duo & tria tecta, vel per lineas ternisque contignationibus.

Canicula] Est hoc nomen generis. Id hic Interpres posuit pro contignatione sub tabulato navis, i. media tabulata.

Trifega] Tertia seu suprema tabulata. At G. sumit pro infimo: Incipit enim a summo. Sed Act. 20. 9. est ab imo tertia contignatio. Confite & nullo sensu hæc vertunt, adjectiva sine substantivis, secunda & tertia. Verte duorum tabulatum & trium tabulatum. In infimo tabulato erat locus subaræ ad libranda Arcam, & sentina. In secundo locus animalium. In tertio uniora, & delti aquæ dulcis ad potum & lotionem. In quarto locus & hominum & avium. In singulis contignationibus erant ambulacra media, & in his scalæ. In pavimenti foramina & tabi, quibus pulvis & sordes demittebant. In latere Arcæ, a medio circiter usque ad verticem, erant passim foræ seu foramina, tam ad respirationem, tam ad lumen, tam ad sordes egerendas.

Ver. 17. Ego] Heb. Ego, ego; q. d. Quod ad me attinet, ego adducam.

Diluvii **וְהָיָה** Nomen huic Diluvio peculiare, in quo omnia marcescunt & moriuntur.

Ver. 18. Ponam] vel *stabilitum* pactum meum, nempe Iridem Nox; vel q. d. pacificum tecum tam & tuorum. Incoluntatem: & a te vicissim stipulor ut Arcam fabrices, & ingrediaris, mihi que fides. Conservabo te ab illis qui tum dicebant, quod si viderent eam velle intrare Arcam, ipsam interficerent. Sequitur enim *Et ingredieris, seil. salvus*. Non morieris aquis Diluvii; doctus He.

Hoc autem promissum Deum non refertur a Mose. Verum non omnia referantur. Quia difficillima erat Arca fabrica, & oblivis exposita, confirmat servum suum Deus: vel significat pactum promissi seminis cum Noa firmatum, ut certò statuat Christum ex se nasciturum, & Deum in tanta iræ relicturum seminarium Ecclesiæ.

Ver. 19. Ex cunctis animalibus] Nempe tetrestribus: non pisces, nec amphibia, nisi signa terra diu carere non poterant. Species animalium pauciores sunt quam videri possent. Reptilium vis 30 species, animalium terrestrium five quadrupedum 120, avium 150, recensent Zoographi. Vide Gesner. & Aldrov. Ex animalibus tetrestribus sex tantum sunt majores equo, pauca aequalia, multa minora etiam ovibus. Omnia terrestria Perierunt æquæ 250 bobus. Avium pauciores sunt cygnis, pleraque us minus. Potuit ergo facile Arca omnia hæc capere.

- ^f M. Bina] scil. de immundis; nam de mundis septena v. Aliter, Bina, i. conjugata, h. e. marem & foeminam. Non pertinet hoc ad numerum animalium^z.
- ^f Pi. Bo. ^f A. Ma. ^f A. Pi. ^f A. ^f M. T. ^f T. T. J. ^f Me. T. ^f Pi. A.
- ^f A. ^f M. T. ^f T. T. J. ^f Me. T. ^f Pi. A.
- Ver. 20. *Ingrédientur tecum*] Heb. *venient ad te sua* sponte & jussu divino^d, vel Angelorum impulsu^e, ut olim ad Adamum Gen. 2. 19^f. q. d. non opus erit venatione aut aucupio^g.
- Ver. 21. *Comportabis apud te*] Colliges vel recipies ad

te in Arcam. Sic ~~per~~ accipitur Num. 11. 30. & Jud. 19. 15^h.

^h D. ⁱ Me. ^k Bo. ^l L.

Ex omnibus escis] Itaque & carnes pro feris carnivorisⁱ. At hoc negat Bonfrer. tunc, non *lins* tantum vel *septem*, sed longe plura essent inducenda^k. Tempore necessitatis^k bene vivunt homines & animalia de cibis quos alias non comederent^l.

Ver. 22. *Et fecit*] Qu. Quando coepta est construi Arca? Resp. Centum annis ante Diluvium. Ita Patres. Obj. Dicitur v. 18. *Ingrédieris tu, filii & uxores*, &c. At nondum Noacho erant filii vel uxores eorum. Resp. 1. Fortè alios habuit, quos non nominat, quia perierunt. 2. Non necesse est omnia quæ hic Noë à Deo præscribuntur eidem tempori adscribere^m.

^m Bo.

Propositions concerning the Printing of A Synopsis of Critical and other Expositours of Scripture.

WHEREAS many Worthy persons have expressed a great readiness to contribute their share towards the Impression of this Work, which is too great for an ordinary person, and it being hoped that many others who are friends to Religion and Learning will afford their help to a Work so much tending to publick good, and to their own great ease and advantage in saving their time and money:

Therefore, for the securing of all that shall contribute to the promoting of this Work, that their Moneys shall be employed to those Ends and Uses for which they pay it, and for the Encouragement of such as shall stir up others to contribute, these *Propositions* are offered, which by God's assistance shall be faithfully and carefully performed.

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